

A  
DISCOURSE

IN VINDICATION of

B<sup>p</sup> Bramhall

And the *CLERGY* of the  
CHURCH of ENGLAND,

FROM

*The Fanatick Charge of*

P O P E R Y :

TOGETHER,

With some *Reflections* upon the  
Present State of Affairs.

S H E W I N G,

That there are no Grounds for any  
*Present Fears* or *Jealousies* of it, but  
only from the *Non-conformists*.

---

L O N D O N,

Printed for *James Collins*, at the Sign of the  
*Kings Armes* in *Ludgate-Street*, 1673.

Harvard College Library

Sept. 11, 1919

Gift of

William Endicott, Jr.

Parker, Samuel, bp. of Oxford

POPERY:

TOGETHER,

With some Evidence upon the  
Protestant Side of Affairs.

SHOWING

That there are no Grounds for any  
such Fear as has been  
only from the Roman side.

Printed for James O. Lee at the Sign of the  
Three Stars in Pall Mall, 1843.



# THE BOOKSELLER

To the  
READER.



*His Discourse  
was first pub-  
lished by way of  
Preface to a  
Treatise of  
Bp. Bramhall's, which being in  
the Press, together with all his  
other Workes; I thought it  
convenient to publish this alone,  
the First Impression being quite  
gone, and the Book being often  
call'd for.*

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( 1 )

A

# Discourse.

READER,



His ensuing *Treatise* being somewhat superannuated, the *Book seller* was very solicitous to have it set off with some *Preface*, that might recommend it to the present Genius of the *Age*, and reconcile it to the present Juncture of Affairs. And though I am none of the *Most Zealous Patrons of the Press*, and am at this time as busie and as much concerned as *De-Wit*, or any of the High and Mighty *Burgomasters*, in Matters of a closer and more comfortable importance to my self and my own Affairs; yet I could not but yield so far to his importunity, as to improve every fragment of time that I could get into my own disposal, towards the Gratification of his Request; And, that has brought forth this *Preface*, such an one as it is; for how it will prove, I my self neither am, nor (till 'tis too late) ever shall be a competent Judge, in that it must be ravisht out of my hands before my thoughts

an possibly be cool enough to review or correct  
 he Indecencies either of its stile or contrivance.  
 But which way my mind will work it self and its  
 thoughts, I am neither Prophet nor Astrologer  
 enough certainly to foretel; though the heads I at  
 this moment, and under the present Schemes and  
 Aspects of the Heavens, intend to treat of, are on-  
 ly these two: First, To say something of the  
 Treatise it self; and then, Secondly, something  
 of the seasonableness of its Publication; and  
 this; (unless my humour chance to jade me) is  
 likely enough to enter me upon a farther prosecu-  
 tion of the Argument it self, as far as it has a more  
 particular reference to the present state of things:  
 And from this it is odds, but I shall take occasi-  
 on to bestow some Animadversions upon one *7. O.*  
 the great Bell-weather of Disturbance and Sedi-  
 tion.

As to the first, I suppose it is not at all ma-  
 terial to give an account either by what misfor-  
 tunes it came to be so long hidden from publick  
 view, or by what lucky accidents it came to be so  
 long preserved in private hands: It is enough to  
 let thee know, that at length it hapned to fall to  
 the possession of one that had alwayes had a very  
 high esteem of the Authors very great Worth and  
 Abilities, and that therefore was very unwilling  
 that any thing should perish that was written by so  
 great and so accomplisht a man: A man so great and  
 so accomplisht, that the meanest character we can  
 give of him, is, that he was one of the greatest of  
 the Age he lived in. For in the first place, He  
 was by Nature furnisht with an unusual mixture

of wit, sagacity and judgment; Perfections that rarely meet in one person, but were all eminent and of equal strength in the Genius of his mind. And in the next place, his Natural Parts were admirably improved by study and industry in all the choicest and most useful parts of Learning. He was an excellent *Divine*, an accurate *Lawyer*, and an exact *Historian*, and (as far as the prejudices of the Age would permit him) an acute *Philosopher*. And then, Lastly, All these mighty Advantages both of Nature and Education, were improved to their utmost usefulness and perfection by experience and publick Employment. His Book and his Retirement did not make him lazy and unweildy for Business; but being of a brave and enterprizing temper, of an active and spritely mind, he was alwayes busied either in contriving or performing great Designs. He was indefatigable in his Undertakings, and undaunted under his Sufferings; and he had not only the Art, but the Opportunity of bringing forth his Learning into use and practice. And as he was able to accomplish the most gallant attempts, so was he alwayes ready not onely to justifie their Innocence, but to make good their Bravery, in spite of all the Accusations of Envy, and all the Arts of Detraction. He neither did nor thought any thing, but what was great and extraordinary. In short, his Actions were equal to his Abilities, and his Writings equal to both.

It is true, the Church of *Ireland* was the largest Scene of his Actions; but yet there in a little time he wrought out such wonderful Alterations,

and so exceeding all belief, as may convince us that he had a Mind large and active enough to have managed the *Roman Empire*, at its greatest extent. For as he finisht all the glorious Designs that he undertook, so he managed all his Affairs with that prudence and caution, that the malice and cunning of all his Enemies, though they were invited and encouraged by those that were to be his Judges, could not find out matter enough to make out so much as the appearance of a plausible Accusation: so that the infinite pains they were at to ensnare and blast his innocence, became an irrefragable testimony both of his Wisdom and his Integrity. No Injustice was bold and hardy enough to offer violence to such an exact and unblemisht Vertue; and in all his Troubles from wild and unreasonable men, his Reputation was still preserved as clear and as spotless as his Conscience: They were both Armour of Proof against *Tories* and against *Presbyterians*. Though at length that could not exempt him from being involved in the common ruine, and he was then forced even to put himself into Banishment, when nothing was so criminal or so unsafe at home as Loyalty. His righteous Soul could not endure to behold the Insolence and Hypocrisie of those Goodly and Rebel-Saints, whose very best pretences were a more desperate affront both to Government and Religion, than perhaps any Age or Historian can parallel; but whose worst practices were villanous not only beyond example, but belief.

And thus *Christendom* became the place of his Habitation, or rather of his Pilgrimage; and that  
was



was some considerable advantage to the largeness of his thoughts : for as he was rarely adorn'd in all kinds of true and useful Knowledge, and as the main Argument of his Pains and Consultations, was the Peace and Interest of *Christendom* ; so he was confirm'd in the reasonableness of his Projects, or rather Opinions concerning it by his Travels and Observations. He was before excellently skilled in the Customs and Constitutions of the Primitive and Apostolical Church ; but now he had more opportunity, or at least more leisure to observe all the miscarriages of the present Churches, and particular Combinations of the Christian World, by their several deviations from their original Practice and Institution. And that was the method he prescrib'd to all dissenting Parties, in order to a Catholick Agreement, and a sober Reformation to forego all their upstart and unwarrantable Innovations, and return to the antient and Apostolical simplicity ; a thing very easie and very practicable, were not Interest and Ignorance engaged against it. Not that he was so vain or so presuming as to hope to see it effected in his own days : He too well understood with how many invincible Prejudices it was obstructed ; he therefore only designed to declare his Judgment to the Wise and the Unprejudicate, and so to leave it to Posterity, and some happy Juncture of Affaires to accomplish what he could only advise and wish for.

But by this plain-dealing with all Parties, it is not to be doubted (because it alwayes so happens in the like cases) but that he must displease and disoblige

oblige all; but more especially he raised the Choler, and enraged the Zeal of the *Geneva* Faction; that Waspish Sect being according to the humour and spirit of their Founder, never able to bear the least Affront or Contradiction. And then immediately there was no gainsaying but that he must be as arrant a Papist as Antichrist himself. This (cry they) smels of a Spanish-Popish-Jesuitical-Arminian Plot. It is a plain Prosecution of the Cardinal of *Lorrains* design, that allowed annual Pensions, even to the *Lutheran* Ministers themselves to revile and Preach down Mr. *Calvin*, thereby to reduce the People to Popery. That crafty Statesman knew well enough, that he was the only τὸ κατέχον to their Mystery of Iniquity; and were he but once removed out of the way, the Apostolical Chair would quickly be restored to its ancient Empire and Sovereignty over the Christian World. And hence the Alarm is given to the People both from the Pulpit and the Press, to stand upon their Guard against such dangerous and Babylonish Attempts. These moderate and lukewarm men are but the Forerunners of the man of Sin, and do but prepare the wayes for his Entrance by removing the strongest, and most stubborn Opposition against him.

And what though he deal as roundly, and much more severely with the Church of *Rome*, that is but a meer disguise for his present turn; those hard Conditions are easily shaken off, when once the Protestant cause and interest is utterly expired.

And therefore he and his Partizans may publish  
as

as many Books as they please against their present abuses and corruptions; but the most charitable design they can be supposed to aim at, is to bring in a more refined and a more cunning *Poper*y. And when this surmise is once voted and noised abroad, and vouch'd by publick fame or their own vulgar Tales, it is in vain to remonstrate to their rudeness and dissingenuity. It is not, no, it cannot be doubted of by any but such as are either privy, or, at least, well-wishers to the design; such indeed may pretend or counterfeit a Disbelief, to cover their intentions, and to escape suspicion. And by this Artifice they begin first to seize upon all men in their Wits, either for madmen or for parties in the Plot. And then the common People dare not but believe it in their own defence, lest they should be suspected to have lost their Understanding as well as their Religion. And by this rude and boisterous Confidence are they able, as oft as they please, to raise any dissingenuous and spiteful surmise into popular Reputation, and by strength of face and forehead to bear out the credit of the largest and most abusive Lies. And it is well known what strange and monstrous stories they obtruded upon the Multitude against the King, the Bishops, and the Church of *England*, in defiance even to common sense and the most undeniable Experience.

But no Man was more vehemently charged, and more confidently condemned of this Attempt than this reverend Prelate; partly because he was a zealous and resolute Assertour of the Publick Rites and Solemnities of the Church against all their wild and Fana-

Fanatick Pranks; partly because he expunged some of their dear and darling Articles, not only from the Christian Faith, but from the Protestant Cause, in that they were so far from being or pretending to be of Apostolical Antiquity, that they were much younger than the Reformation it self, or, at best, were but the Opinions of some private Doctors; and were never establish'd into Articles, by any publick Laws or Councils: or if they were voted for Orthodox Doctrines in any meeting in *Germany* or *Geneva*, they were never received for such in the Church of *England*; and therefore ought not to be charged upon the Protestant cause as such, much less upon the *English* Reformation, when it was never any part of its design to model new Bodies of Orthodoxy, nor to exchange the old School-Doctors for Calvinian Systems and Syntagms, but meerly to clear the Christian Faith of all Corruptions and Innovations, and reforme it into its primitive and uncorrupted simplicity. And if any Errours or fond Opinions should have escaped her first Observation, she reserves a power in her self, to review her own Decrees; and either to ratifie, or abolish them, as they shall, upon mature deliberation, appear consonant to this Rule, and agreeable to this design. This was ever the Doctrine of the sober and intelligent men of the Church of *England*, as well as her own declared sense. They would never submit to any Authority of a later date, than the four first general Councils, and as for all forrain Churches of the modern stamp, they were so far from being determined by them, that they censured all their proceedings,

ceedings, and rejected all their Doctrines, that fell short of, or went beyond their own standard of Prudence and Moderation.

But this was not to be endured by the fierce and fiery Calvinists, to have all their Orthodox stuff cut off at one blow; had they spent so much pains, and gained so much reputation, by their skill in *Polemick Theology*, and must they now throw away all their Problems, Subtilties, and Distinctions, and must all their deep and solid Learning be at last despised as a silly and impertinent piece of Duncery? This certainly must needs be very grievous, and somewhat provoking to great Clerks. Men care not to be convinced, that they have wasted so much Oyl and Sweat to no purpose. And though they are not able to justify the Follies and Errors of their Education; yet being flush'd with the Glory that they have gain'd among their own party, by their skill and ability in contending for their Opinion, it is easie to imagine how stubbornly they will struggle in its defence, rather than quit the support of their Pride and Self-conceitedness. This Itch is so incident and delightful to humane Nature, that where it is not over-ruled by an habitual Integrity and Discretion, it is the most powerful (not to say the only) motive of all our Actions; and has such a strict and undiscernable Influence upon our most serious thoughts, that if well-meaning men are not very careful, or very curious in observing, and preventing its inward motions, it will quickly prevail over their Understandings, insinuate into all their designs, and poison their best Intentions and Resolutions. So  
that



that they may easily believe themselves passionately concerned for the love of Truth and the Glory of God ; whilst all their mighty zeal and passion may be nothing else than Eruptions of pride and vanity. And wherever this Delusion rules, it is the most impetuous and most importunate Principle in the world. No sort of Men so boisterous and irresistible as those, whose imaginations are overcome with the vehemence of its delight. And this is the case of our peevish and *Grubstreet* Divines ; they have, when time was, been looked upon as Authors of esteem and credit in the world, and were once admired, and applauded, for the deep and the solid men of the Age ; and as they have walked the Streets, have sometimes had the pleasure of a *this is that Demosthenes*, from the more knowing and judicious Tankard-bearers ; And in all Assaults and Challenges from the Enemies of the precisest, and most refined sort of Orthodoxy, they have been called forth to defend the Cause, and in all Tryals of controversial Skill have ever come off with success and victory. Truth has always hung upon their Pens, and they have been courted, and consulted as the Oracles of their Age ; Learned men have submitted themselves to their Judgment, and their Writings have stood or fell at their Tribunal, and in all the nice and more difficult Controversies their Decree has determined what is Orthodox, and what Heretical. Now these men must needs lie under vehement temptations of being very troublesome and pragmatical, and upon every trifling occasion of annoying the publick with perpetual Pamphlets and Scribes.

And



And I cannot divine what other provocation Mr. *B.* had to meddle with *Grotius* or Bishop *Bramhall*, then that they were learned enough to despise the Ignorance of the highest knowledge that he or any of his Brethren could pretend to. And certainly he must have been bravely flush'd and perch't in his own conceit, that could prevail with himself to venture, upon three or four days study, to bolt forth such bold and rash censures against two such great Wits and great Scholars. Had he then been furnished with Learning enough to understand the vast disproportion between his own and their abilities, he would rather have trembled at their Names, than have attempted their Reputations. Mr. *B.* must not think himself undervalued by being placed so many degrees below them; for alas! it is not every Rabbi that is sufficiently qualify'd to sit at their Feet. And I doubt not but the opportunities he has since had to improve and raise himself to an higher form of Learning, have convinced him of the confidence and unadvisedness of that undertaking; as the rudeness and extravagance of his own Party has taught him more candour and civility towards the Church of *England*. And therefore this Treatise was not published to impair his Esteem, in the least, but for a Correction of his scribbling humour, and a warning to their Rat-Divines, that are so perpetually nimbling and gnawing other mens Writings; that by this example they may learn how easie a thing it is to blast such hasty Conceptions, and be a little frightened from being so very pert and forward at such uncivil Attempts. For  
upon

upon Perusal of it, I cannot imagine any man either so partial or so ignorant, as not to grant that our Author has with Smartness enough, and ( considering all Circumstances ) Modesty too much, not only answered but baffled all such Accusations of his Adversary as are at all material in themselves or pertinent to the Cause, and that without condescending to play with him at his Systematical and Push-pin Divinity.

But the main Reason that put me upon the Publication of it, was thereby to give some check to their present disingenuity; for though Mr. B. have learnt more modesty than to be so prodigal as formerly in sending abroad his hard Censures and positive Decrees against every Body and upon every Occasion; yet others that pretend to as great an Interest and Authority with the holy Brotherhood, still persevere in the same rudeness and incivility towards the Church of *England*, and upon every slight accident are beating up the Drums against the Pope and Popish Plots; they descry Popery in every common and usual chance, and a Chimney cannot take Fire in the City or the Suburbs, but they are immediately crying Jesuites and Fireballs. And as for all those that wear Canonical habits, and walk in Cassocks and Girdles, they are at least Pensioners to his *Holiness*; and let them protest or pretend what they please, they are Popelings in their Hearts, and Worshipppers of the Beast in secret, and own him too shamefully in their open and avowed Practices. Inasmuch that the great Scribler of the party, (J. O.) blushes not to charge them with a total Apostasie  
from

rom the Reformation, and to plead this in justification of their Nonconformity. *We fear not* ( sayes Shamefac'dness ) *to own that we cannot Conform to Arminianism, Socinianism on the one hand, ( he might as well have added all the Isms in the Old Testament, Perizzitism, Hivitism, Jebusitism, Hittitisme, &c.) or Popery on the other, ( and why not Sorcery and Extortion too ? ) with what new or specious Pretences soever they may be blended.*

*Discourse concerning Evangelical Love, &c. p. 18.*

This is his old Modesty, and brawny-faced Confidence: who, beside this humble, melting, broken hearted *Secret One*, could have vented such lofty strains of Candour and Ingenuity? But the Viper is so swell'd with Venom, that it must either burst or spit its Poison. The Dunghil is his only Magazine, and Calumny his only Weapon; and he has no other Apology to justify the Rudeness and Incivility of his Scriblings, but by such loud and thundering Falsifications. And though he has been so often and so shamefully corrected for these base and unworthy Arts, yet 'tis not in his power to forbear them, when they are the result of his Humour and Genius. For had his Complexion been capable of a Blush or a modest Thought, I dare say he has not wanted for Means and Opportunities of learning better Manners. But he is so farr from being reformed by the sharpest Rebukes and Corrections, that they only provoke him to greater Sullenness, and more enraged Abuses; and in stead of being brought to Tears and Repentance, he improves in the Boldness and

Insolence of his Aspersions. It is not sufficient  
 now adays to represent us *Papists*, *Socinians*, and  
*Hereticks*; that is an easie and an ordinary Slan-  
 der; he was able to face that out when he was  
 but a Novice, and unexperienced in the Arts of  
 Malice and Confidence; These were his common  
 Performances, twenty or thirty years ago. But  
 now his Mightiness scorns to stoop his Prowess to  
 such low and creeping Achievements; they be-  
 come not the Courage and the Confidence of so  
 renowned a Wight; he disdains to vent a Slander  
 that is not too big for any Mans Throat or Con-  
 science but his own. And now things are come  
 to that desperate pass in the Church of England,  
 that they are not contented to be *Jesuites* and *Socinians*  
 themselves, but (*O Tempora! O Mores!*)  
 they will force all others that desire to be admit-  
 ted into her Communion, to submit to Popish and  
 Heretical Subscriptions; and there is no other cause  
 of the Independent Separation, than that they dare  
 not in Conscience conform to *Popery* and *Socinia-  
 nism*. Dear Heart! How could I hug and kiss  
 thee for all this love and sweetness? Well fare  
 poor *Macedo* for a modest Fool! He could never  
 have rub'd his Forehead to such a burnisht Con-  
 fidence, as to venture upon such notorious and pal-  
 pable Forgeries, so contradictory both in them-  
 selves, and to every Mans own knowledge and  
 experience. For in the name of Truth, what new  
 Doctrines have we made necessary to Conformi-  
 ty, over and above the old Articles, which yet he  
 is so far from bringing under this Indictment, that  
 he makes our departure from them the very  
 Charge

Charge of our Apostasie? So that how wild and wanton soever we may be in our own Sentiments, there is nothing to be found in Nature of so daring and desperate a Confidence, beside the great and renowned *J. O.* as to belch in the face of the Sun such foul and uncleanly Railings. But he is a Man of that inveterate and incurable Pride, that there is no rancour spiteful or disingenious enough to be admired at in him.

But now that I have seized him, I cannot let him pass without taking notice to the World of another eminent instance of his Ravishing Candour and Ingenuity: That when he had without any Provocation, (though that he never needs) in a publick and solemn way undertaken the Defence of the Fanatick Cause, and when he had reason done him in a particular Rejoinder to all his pretences and Exceptions, such as they were, he could think of satisfying his People, and saving his reputation by Scribbling over the very same stuff again, and presenting it to the World in a new Pamphlet, and under another Title, without regarding how comfortably it had been exposed and baffled by a loving Friend, even for his own dear sake. For whoever will be at the idle pains to peruse his late *Discourse of Evangelical Love, Church Peace and Unity*, will never be able to find one syllable to the purpose, beside a perpetual Repetition of the old worn-out Story of *Unscriptural Ceremonies*, and some frequent Whinings, and sometimes Ravings about his hard usage, in being so severely chastised, and innumerable Suggestions, that all that are or pretend to be Loyal



to the present Settlement of the Church of *England*, are not so upon any Principles of Integrity or Conscience, but purely for their own secular and carnal Ends: *i.e.* in plain English, they are all downright Knaves. These are the most pertinent passages I can meet with in the Book, but they are not very new; some others indeed I meet with somewhat newer, but then they are not very pertinent. It is a very new discovery to demonstrate that the Church of *England* is desperately Schismatical, because the *Independents* are resolved one and all to continue separate from her Communion; and though it is not as new, yet it is as odd an Observation, that all Parties in *Christendom* (except only the little Flock of their own *Secret Ones*) are protest Rebels to the most necessary and indispensable Institutions of the Lord Christ, that none of them ought to be suffered to live in an open and habitual contempt of his Laws; particularly that the Church of *England* is as little to be endured as the Church of *Rome*, because they persecute those that are better than themselves; and St. *John* tells us, (*Rev.* 21. 8.) Murder is as bad as Idolatry. If it will do him or his cause any kindness, we will let these pass for New Lights, and wonderful pat to the business of Toleration. Did ever man write or speak with such a fluent Vein of looseness and impertinency? Is it credible that any Creatures that pretend to common sense, and the shapes of Men, could ever accept, much less admire such dull and intollerable Bungling? And yet it is rare and admirable to the Wits of the Congregation; and the



the *Doctor* is a wonderfully precious and convincing Man. But the truth is, he has an advantage above most of his Neighbours for Writing Non-sense, in that his common Readers despair before hand to understand the *Categoricalness* of his Logic: otherwise he abounds so plentifully with Absurdities and Incoherences in every Page, that there is nothing to keep him from being despicable even to the Apron-men of his own dispensation, but a peculiar uncouthness and obscurity of Stile; whereby as they cannot hope to carry along with them the Thread and Connexion of the Discourse, so neither dare they presume to observe its Flaws and Weaknesses; but (if their Prejudices so incline them) they suppose at all adventure some extraordinary depth of Reason and Metaphysicks, that Men of their Education are neither able to fathom, nor obliged to understand.

And he may take his Liberty, as much and as long as he pleases, to amuse his own gazing and admiring Drove with this profound and wonderful Non-sense, provided he will be advised not to lay out his Talent to the disturbance of his Neighbours: But if he will be venting his Gall and his Ignorance against the established Laws and Constitutions of the Common-wealth, he must not take it ill, if his shameful folly (not to name something worse) be discovered and laid open to the World. And therefore in my opinion it would be very good advice, if he would be perswaded to give over this thread-bare Controversie of Church-Government, and spend the remainder of

his Dayes in embellishing and illustrating that great and important Discovery, with which he has so lately obliged the World, viz. That the Determination of a Septimary Portion in the Hebdomadal Revolution, is, or is not, ( I care not whether ) an addition of the Law Decalogical to the Law Natural. Ah! What Edifying Doctrine is this to the White-Aprons? It could be no less to them than a Demonstrative Evidence of the Morality and Divine Institution of the Lords Day; and doubtless they would, with the Jews, sooner Rost themselves than a small Joynt of Mutton upon the Day of Sacred Rest. He may ( I say ) trifle with his own Profelites after this rate as much and as long as he pleases, and no body will be much concerned to disabuse People so resolved to abuse themselves. But if he will not be satisfied with the Privilege of being learnedly impertinent, unless he may make use of his Liberty to discompose the Publick Peace, he may thank himself for what will follow: For he will be sure to encounter to his cost too many Persons that love their Country too well, to suffer it to be over-run and debauched by such shallow Mountebanks and Impostors.

But my just Indignation against this Mans insolent and insufferable Behaviour, transports me into too vehement and smart Resentments of his vile and dirty Practises; yet because he is so forward upon all occasions, and without them too, to appear in the Head of the Parry, and is at present not only the chief Ringleader, but the only Champion of the Cause; I cannot prevail with my self

self to let him go yet, without remarking for the prevention of all their Subterfuges and Tricks of escape, one little Artifice whereby his Followers would salve and redeem his Reputation, *viz.* That his Adversary was not so ingenuous as to engage him upon equal termes, but took advantage of his old Miscarriages and Engagements in the late Rebellion, and prevailed more by personal Reflections than strength of Argument; so that though he could with ease have Replied to all his pertinent Objections, yet he could not in discretion revive so many old and forgotten Stories.

I. Be it so. And if he stand indicted of such Enormities against his Prince and Countrey, as are neither to be excused nor defended, yet however it is not modest for him to defie his Accusation as he has done in publick, by charging it with slander and scurrility. If he be not guilty, he ought to plead his Innocence; if he be, he might have some reason to complain of want of Candour, but none at all of want of Truth. And it only becomes his Confidence, to defeat the Credibility of a plain and undeniable matter of Fact, by huffing and giving the lie in plain *English*, and that in defiance to the Convictions of his own Conscience, to the Testimony of his own Writings, and to the Notoreity of his own Practices. This is pretty well for Modesty. But if he ever were guilty, he is so still; for nothing can recover his Innocence, but a sincere and an hearty Repentance; and till he has cut off all his Antient Crimes, by some publick acknowledgment and satisfaction, he cannot

be supposed to have forsaken his old Dispensation, but still to continue as very a *Secret One* a ever. And now had he been proceeded with, as they pretend, it would not have been, in the least, impertinent to his Adversary's Cause or Argument, whilst he was perswading the Government to beware of that sort of men, to represent how those that are most forward to appear in their Defence, were never considerable for any thing but Sedition and Disloyalty: And that is a very strong Accession to the direct force of his Argument, when we find none concern'd to enervate or disparage its Evidence, but such as are known to design nothing but mischief or disturbance. And there can scarce be a more effectual Proof of the Dangers, and Ill-consequences of Toleration, than that *J. O.* and some others of his Kidney, so much bestir themselves to obtain it: all Governments have certainly reason enough to be jealous of all such designs as are carryed on by professed Enemies of the State. The only unanswerable Objection that the Nature of the Argument it self affords, is, the natural Tendency of Fanatick and enthusiastick Principles, to wild and seditious Practices; but when such right peaceable men as these, are observed to come forth in its defiance, that farther proves the Event, that was but probable in the Nature of things, to be really laid, and intended in the minds of Men; and the Result of all is, that publick Broils and Tumults is not only the natural Effect, but the serious end of all their Pretences. And this I presume is competently material to the scope of the Discourse.

And

And as this way of Procedure could not have been justly charged with any Impertinence, so much less with any Disingenuity; for in sober sense, What milder Correction could a Person so obnoxious deserve, or modestly expect, though it were only to take down his malepert Confidence and Presumption; but when, beside that, it was so direct a Consideration to the matter in Debate, no Laws of Ingenuity could oblige, no nor scarce excuse any man, that should baulk such weighty advantages to so honest a cause, only out of regard and tenderness to a Malefactors Reputation. Especially when he shall so often (as he has publickly done) proclaim open Defiance to all Accusations, boast of his own meekness and innocence, and with such an intolerable Confidence, pish at the vanity, and silliness of all such ungrounded reflections. What other course can be taken with such a boisterous Huff, than to dash back his bold Affronts and Challenges into his own Teeth, and beat down such a daring Impudence with the weight of its own Guilt. And thereby let the World see how little Conscience or Modesty is to be expected from these demure precious ones, that can bear up so bravely under such a sinking load of horror and villany: And though the Government has been pleas'd to forgive and forget all their *GODLY PRANKS*, yet it is not to be endured, to see them look so big, and talk so loud upon Presumption of their own Innocence; and who could believe it, that People so guilty upon all accounts, both before *GOD* and *MAN*, (and so they are and must be, till they have dis-

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owned their former Practices, and Renounced their former *PRINCIPLES* by some publick Proclamations of Repentance ) should be so irrecoverably slain from all shame and modesty, as to spit at the most modest suspicions of their Honesty, to stand on tip-toe upon their own Justification, and in stead of being brought to any Remorse or Contrition for all their horrid and publick Crimes, to cast off all Reflections upon their Guilt, with all the stateliness of Pride, and all the assurance of a good Conscience ? And therefore until they have given us some more satisfactory Symptoms and Indications of their Repentance, they have nor can have no reason to complain of our want of Charity for supposing them constant to their good old Principles, and their good old Cause. If these men complain of their hard usage, till they have given us some hopes of their Reformation, so may Wolves and Pad-ders.

2. Supposing he had been bespattered with uncivil and unhandsome Reflections, yet certainly a Person of his abstracting and Metaphysical Head, is able to separate the Argument from the Abuse ; and though possibly he could not wipe them off to the satisfaction of all Readers, yet he might fairly neglect them, as of no Concernment to the matter of his Enquiry. And he is not so shamefaced as not to Huff and Out-swagger all Affronts. Nay, he has quit himself like himself of them already ; not only by holding forth that it is more Christian-like to forbear all such Provocations, because they  
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tend to mutual *Exasperations of Spirit*, ( for that signifies little more, than that he, Good Man! is very angry, and I think he has no very great reason to be very well pleased ) but also by retorting them with all the Keeness of Revenge, whilst, poor Nothing! he protests his unfeigned Resolutions of Meekness and Forgiveness; as he has done a thousand times over in his late goodly Discourse of *Evangelical Love and Unity*, particularly pag. 8. he defies all the Revilings of his Adversaries, because they are such Persons that have no regard to Truth, or Modesty, or Sobriety towards God or Man, and shall be sure to be accounted with at the Day of Judgment, ( to the great Relief of his tender Heart; ) That are animated by their secular Interest, or desire of Revenge; that are unacquainted with the Spirit of the Gospel, and the Christian Religion; that are incompassionate towards the Infirmities of others, whereof yet none in the World give greater Instances than themselves; that have no thoughts but of Rage and Destruction; and that, had they Power, would render all Christians like the *Moabites*, *Ammonites*, and *Edomites*, that is, are for nothing less than Massacres, and cutting of Throats, &c.

Sweet Sir! Enough, enough of these healing Words; we are vanquish'd for ever with these generous strains of Meekness and Civility: Did ever Man pass by such unparallel'd Injuries and Provocations, with so much Gallantry and Greatness of Mind? What execrable Miscreants must they be, that could treat so brave an Adversary with

with Rudeness and Incivility, or assault such an Heroick Ingenuity with ignoble and unhandlome Arts ? He is too hard for us at all Weapons, there is no contending with a Person of such an Adamantine Honour; he rebukes us with his Endearments, and strikes us dead with his sweet and kissing Looks. We yield, we yield ; we cannot resist all this kind and melting Goodness. He has requited our Malice with so fair and civil a Character, that it were a notorious Calumny to paint any thing but the Devil himself in blacker Colours. And if but one half of this Enamouring Description that he has bestowed upon his Adversaries in the very Pangs of Love and Compassion, were true or credible, no Man that is yet unhang'd (unless he had been marked thrice at least with the Honourable Brand of Authority) would ever be so mad as to change condition with such cast and irreclaimable Wretches. However, we accept his kind Offer, and his Good Meaning; and seeing he is willing to respite his Revenge to the Day of Judgement, ( Ah, sweet Day ! when these People of God shall once for all, to their unspeakable comfort and support, wreak their Eternal Revenge upon their reprobate Enemies ) it is agreed upon : for we are not so fierce and fiery, but we can wait with as much patience as he for satisfaction. And therefore let us by mutual consent forbear all this unnecessary Courtship and Complement for the future, and fall on bluntly upon the Argument without hugging and kissing, before we draw Sword : It is a pretty point of Honour for young Gentlemen; but we that are a  
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more sullen sort of Combatants, may without any great inconvenience spare the Ceremony. And now upon this Proposal, it will be found that these intemperate Reflections ( as he calls them ) are so far from making the Book unanswerable, that they are the only thing to which he has ventured to make any Reply: so that it is plain this is not the Reason, but purely the Pretence of his Reluctancy. For, alas! the Evidence of the Cause is so bright and convictive, as prevents all tolerable Mistakes or Exceptions; and as for his bold and bare-faced falsifications, they are all spent in the former Engagement, and all his juggling shifts have been so sufficiently laid open to the World, that they can never do him or his Cause any service for the future. And setting these aside, the Argument of the Controversie is so plain and easie, that it is not capable of any farther Doubt or Disputation.

For all their Exceptions (especially as they concern the Church of *England*) relate either to the Power it self, or to the Matters of the Command: the first are directly levell'd against the very Being of Authority, and Magistrates of what kind soever, according to their general Pretences, must not dare to put any Restraints upon their Subjects Consciences, lest they invade the Divine Prerogative, overthrow the Fundamental Liberties of Humane Nature, and undo honest Men only for their Loyalty to God and their Religion. Now if this Right be claimed without Restraint or Limitation, then the Consequence is unavoidable, That Subjects may, whenever they please, cross with the  
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Authority of their Governours, upon any pretence that can wear the Name, or make a shew of Religion. But this is so grossly absurd, that *7.0.* (nor any man else in his Wits) never had the Courage to assert it. And then the Necessity of a Sovereign Power in Matters of Religion is granted, and all Arguments that prove it in general necessary to Peace and Government, are allowed, or at least not contradicted; for whoever admits an Ecclesiastical Jurisdiction, howsoever bounded and limited, admits it; and that is enough to the first Assertion of a Supreme Authority over the Conscience in Matters of Religion. But then (say they) there are some particular things exempted from all Humane Cognizance, which if the Civil Magistrate presume to impose upon the Consciences of his Subjects, as he ventures beyond the Warrant of his Commission, so he can tie no Obligation of Obedience upon them, seeing they can be under no Subjection in those things where they are under no Authority. Now this pretence resolves it self thus; that they do not quarrel His Majesties Ecclesiastical Supremacy, but they acknowledge it to be the undoubted Right of all Sovereign Princes, as long as its Exercise is kept within due bounds of Modesty and Moderation. Which being granted, all their general Exceptions against the Sufficiency of the Authority it self, are quitted, and they have now nothing to except against but the excess of its Jurisdiction. So that having gained this ground, the next thing to be assigned and determined, is the just and lawful bounds of this Power; and that has been already

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dy distinctly enough described as to all the most material Cases that can probably occur in Humane Life; all which may be summ'd up in this one General Rule, viz. That Governours take care not to impose things apparently evil, and that Subjects be not allowed to plead Conscience in any other case; this is the safest and most easie Rule to secure the Quiet of all that are upright and peaceable; and all that refuse Subjection to such a gentle and moderate Government, make themselves incapable of all the Benefits of Society; in that if we stop not their Liberty of Remonstrating to the Commands of Authority at this Principle, we shall for ever be at an utter loss for making any certain Provisions for the Peace and Security of Commonwealths. So that if they will attempt any thing here to any purpose, they must again either cancel all Ecclesiastical Power, or confine it within narrower bounds of Jurisdiction, both which are equally absurd and dangerous; the former we have already cashiered as flat Anarchy; and the latter is no less, because there is no end of the Follies and Impostures, or at least the Pretences of Religion: so that if they may be suffer'd to overrule the Power of Princes, then can Princes claim no Power over any that have no mind to obey them, i. e. they have none at all, because all that are or would be disobedient may plead dissatisfaction for their Privilege, and that supersedes all the proceedings of Authority. And here too before they can do any good, they must justify the reasonable-

*Defence of Eccles. Pol. from p. 237, to p. 264.*



reasonableness of the Pretences of Scandal, or an unsatisfied Conscience in Opposition to the Publick Laws: *i. e.* they must prostitute all the Wisdom and Power of Government to the Humour and Ignorance of the common People, and that is plainly to destroy it. Nay, though we should grant them all this, and any thing else that they can with or without modesty demand; yet when all is done, the Puritan Controversie will prove the most desperate and indefensible cause in the World. For that relates to the Lawfulness or Unlawfulness of the Matters of the particular Laws and Constitutions themselves; and now when the Question is cast upon this Issue, attend Heavens and Stars! Here are Wonders and Mysteries to be discovered, that would make an Archangel stare! A flourishing Nation has been embroiled in a Bloody War: As Vertuous a Prince as ever sat upon a Throne, has been Murthered and Martyred: An Establish'd Church has been Plundered and Dissolved, and Fellow-Subjects have been enraged against each other with implacable *ZEAL* and *CRUELTY*, and we are still shatter'd into numberless Schisms and Factions, and People are scared from returning to their Obedience upon peril of their Eternal Salvation; though for what *REASON* all this is done, *Elias* must tell us when he comes, for as yet it is above the reach of our Inquisition, and the comprehension of our Understandings.

As for my own part, I have wasted not a little time ( I fear more than I shall be able to give a good account of ) to search and enquire what  
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mighty Prize it is that they contend for in good earnest; and yet after all my pains, I must Protest that I understand their meaning no more, than I do the *Great Secret*, or the *Philosophers Stone*. For the result of all their endless talk, is plainly reducible to these two Heads, Either what they plead in their own behalfe, that they may have Liberty to Worship God according to that Rule that is instituted and prescribed to them in the Gospel: or what they object against us, which is in the last Issue of things nothing else than the horrible Unwarrantableness of Symbolical Ceremonies. As for the first, they still persist to urge it with their *OLD ZEAL*, *CLAMOUR*, and *CONFIDENCE*, though it is apparently no more concern'd in the matter of our Controversie than the possibility of Squaring the Circle. For when we descend to particulars, and proceed by Induction, there is not any thing by which they divide and distinguish themselves from the Church of *England*, that can so much as pretend to the least foot-steps in the Word of God. And, though they have been so often Challenged, Upbraided and Taunted, to shew one Divine or Apostolical Injunction that expressly requires their way of Worship, as far as it is opposed to our established Rites and Constitutions; yet you may sooner beat out their brains (if they have any) than make them so much as attend to your motion; or at least prevail with them to Specify this General Rule in any one particular case. If they would but once undertake this, it would bring all our Differences to a very speedy and a very easie issue. For if the Scripture have determined any certain and

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standing Rules of outward Worship, what can be more reasonably demanded, or easily performed than to assign them? It is full as obvious as to find out the Rules of the Liturgy by the Rubricks and Canons of the Church: If it have not, What can be more disingenuous or seditious than for men to stand upon such conditions of their Obedience, as they know to be impossible? They have had time enough to search the Sacred Records for particular Forms and Rituals of outward Worship; and when with all their pains they have not been able to discover so much as one express Institution, Is it not Prodigious, beyond all Precedent, that they should persevere in their OLD CONFIDENCE, and that in defiance to their own knowledge and experience? And they may with all their searching as soon find out the Institution of all the *Laws* and Ceremonies of the Order of the Garter in holy Writ, as any one Form of Worship enjoined to all Ages of the Church under a perpetual and unalterable Obligation, beside barely the two Sacraments. What can be imagined more peevish or humourfome, than for Men under so much DEMURENESS and SEEMING SANCTITY, to Persevere so *Seditionally* in such a baffled and precarious Pretence? It is rank and self-convicted waywardness.

But then, *Secondly*, When they come to object against us, the last result of all their outcry there, is, the sad unwarrantableness of *Symbolical Ceremonies*; though had they made it *Syncategorematical Ceremonies*, the Objection had been more terrible than it is by at least three or four Syllables. It is both an hard and a big word, and for any thing

thing the People know, may signifie one of the bloodiest things in Popery. They will endure any Ceremonies, provided they be well purged of all their *Symbolicalness*; that is the very Essence of Paganism, Superstition and Idolatry. They will, and ought sooner to broil in *Smithfield*, than submit to such Abominations of the Strumpet and the Beast. It is less dangerous to Worship the Host, and more easie to believe Transubstantiation, than to defile our selves with this lewd and Antichristian Tangram. The Jesuites *Powder* was first extracted out of it, it is worse than Witchcraft and Sorcery, the least Infusion of it immediately transforms a Man into a *Papist* or a *Jew*, or any thing else as the Enchantment is laid. 'Tis the very *Potion* wherewith the Scarlet Whore made drunk the Kings of the Earth. *Heliogabalus* and Bishop *Bommer* loved it like Clary and Eggs, and alwayes made it their Mornings-Draught upon Burning-Dayes; and it is not to be doubted but that the seven Vials of Wrath, that were to be poured upon the Nations of the Earth under the Reign of Antichrist, were filled with Symbolical Extracts and Spirits.

And were all this dismal Story a sad and serious Truth, Men could scarce be more affrighted than they are at two or three very innocent Ceremonies, only because they are called *Symbolical*: and yet after all this hideous noise and out-cry, (1.) It is very unhappy that there are no Ceremonies to be found out in the World, but what are Symbolical, in that it is the very Nature, and the only warrantable Use of Ceremonies to be Symbolical. But, (2.) Suppose there were any that are pure

and Unsymbolical, yet it will be a cruel task to find out any certain Prohibition, either in the Law of Nature, or the Word of God, against all those that are Symbolical ; and if it cannot be done, they will not prove so deadly dangerous as hath been hitherto imagined. And, (3.) It is still somewhat more difficult to find out the several sorts and species of Symbolical Ceremonies, and which are allowable and which not, by what Marks we may know which are natural and which are only customary, which owe their beginning to chance, and which to Institution ; where the Scripture has allowed one to be used in the Worship of God, and where it has disavowed the other ; and why the Sovereign Power may not bestow this Priviledge upon a Ceremony by vertue of its Prerogative, as well as Use and Custom ; what greater Immorality is there in them when they are determined by the Command and Institution of the Prince, than when by the Consent and Institution of the People ; with so many more curious and profound Enquiries, that they must spend whole Waggon-Loads of Metaphysicks, to prepare their way, and make their approaches to the subtilty of the Argument. Are not these Men ( think you ) pretty well resolved upon it, to be for ever peevish and troublesome, that can raise so much dust and disorder out of such slender and beggerly Pretences ? Pretences so apparently vain and frivolous, that their persisting in them so long and so stubbornly, can prove nothing but their being utterly forsaken either of all Modesty or Understanding. Had they any thing in the World material to object, they would never  
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make so very much of such very Non-sense, that has nothing else to defend it even from the scorn of the common People, than that it is shelter'd under a word that they understand not. But (say some) if their Scruples are so very Childish, why do not you that are, or pretend to be wiser, condescend a little to their folly, rather than give them opportunity of creating so much disturbance to so little purpose? In Answer to these Men, though there were no other Reason of our firm adherence to our old Constitutions, yet this is a very sufficient one, That we can never satisfy their Demands, nor remove their Grounds of dislike, by all the Alterations and Condescensions in the World. For let us order our external Worship with as much caution and simplicity as themselves pretend to, yet we can never prevent their Objection, unless we quite abolish it; and it dashes as much against their own way of Worship as against ours: for therein consists the very Use and Nature of all outward Worship, to express and represent the inward sense of our Minds by some outward Indication: so that if there be any outward Worship in the World, there is no avoiding it, but it must be significant and Symbolical.

And now, I hope, I may safely appeal to the Reader, to search the Records of all Ages and Nations in the World; and though he will meet with numberless Stories of strange and unaccountable Schisms, yet he will never find any People so ridiculously peevish, as to separate from the Church they lived under, upon such woful Scruples and Exceptions as are pleaded and in-

sisted upon by our present Dissenters. They are as new as they are impertinent, peculiar to themselves, unheard and unthought of to all the World beside.

3. But, *Thirdly*, What if his Adversary has not made any unkind Reflections upon his Person, nor taken any Advantages against himself or his Cause, from any of his former Exorbitances? I will assure thee (Reader) if he have, they are very slyly and hintingly couch'd: I have search'd for them with all possible diligence and attention; and after all my Industry, am not able to furnish my Common-Place-Book with any one of these Rhetorical Embellishments. I must confess I meet with some Passages produced against himself out of his own Writings; but then I must acknowledge too, (to do right to all Parties) that they are all such as were extorted by his own rash and hot-headed Defiances, and such as his Adversary was forced to appeal to, (sovereignly against his own will) in defence of his own honesty. And thus when *J. O.* so daringly boasts of his Constancy to his own Principles, and of his unalterable Zeal for Toleration under all Dispensations, and Providential Revolutions; and yet confesses at the very entrance of his Discourse, That in all pleas for Liberty of Conscience, he and all others are forced to juggle and dissemble with the World, and to admit of such a Supposition as flatly contradicts their own first and Fundamental Principle, *viz. That there is no Form of Worship Lawful and Allowable but what is prescribed in the Word of God*; and that is their own: Now, What could be more pertinent than to show how their Language alters, when they speak out their full meaning? and then they

they breathe nothing but Death and Destruction to all Dissenters ; and this is largely enough evidenced out of the inspired Writings of J.O. who in all his Pamphlets and Preachments for Indulgence, is ever careful to except all Parties from the Benefit of that favour , but only the Army-Saints, that were necessary to support the Tyranny, and secure the Plunder of the Lords Anointed Ones. And this (I suppose) is farther evidenced past all contradiction, not only from numberless Passages of his own Books, but from the very Pretence upon which he founds all his Demands, in that the things they desire to be indulged in, are upon their own Supposition for ever incapable of any such Liberty, because (as they pretend) they are no less than Matters of indispensable Duty.

The second occasion that I observed of raking into his Scribbles, was this, That when his Adversary had charged the Nonconformists with the Modesty of appropriating to themselves the Titles and Characters of Godliness, yet this charitable Man cries, Tush, to the calumny, and defies it in the name of all the *Secret Ones* ; and especially as far as it concerns his own worthy individual Self : though as great and considerable a Man as he is, I have some reason to be confident he was never so much as intended or thought of in the Accusation : And therefore I appeal to all the World, whether any thing could be more pertinently Replied to rebuke the boldness of this Challenge, than by checking the career of his Confidence, even out of his own spiritual and self-abasing Writings? And if it could possibly be proved that never any Man was more malapert and forward to pass Reproba-

ting Censures upon all Parties, than *J. O.* that alone might pass for a sufficient Correction of such rude and unadvised Challenges. Nay, had he been content barely to deny this rough Impeachment, and not upbraided his Adversary to Traverse it, as he would not forfeit his Ingenuity, he might (I verily believe) have escaped all that disgrace, that did and must unavoidably follow upon his Publick Trial.

The third main occasion that necessitated his Adversary to make use of this Weapon, was this; That when he had only charged some Men (that yet were nameless) with owning this poor innocent Principle; that to pursue Success, though in Villany and Rebellion, is to follow Providence; this Man had the face and the folly too, to despise it for a monstrous Fiction, and a huge yelling Lye. Now it becomes not a Gentleman, and much less a Divine, to put up the Lye, especially when it is dashed in his Teeth with all the Circumstances of Publick Scorn and Disdain; and therefore though probably he were provided of a thousand other Instances to justify the Truth of his Accusation against some other Men, yet it was most proper to vindicate his own Integrity, by laying the whole Load upon this Mans unparallel'd and intolerable Confidence. And for this reason it is (I presume) that he has given such a right godly Account of Providence out of the Writings of *I. O.* as only defeats all the Obligations of Religion and common Honesty, and (if there be occasion for it) will at any time justify all the Wickedness in the World. When I first perused it, I must confess I could not but tremble to see any man so desperately

rately debauch'd as to disgorge such a Load of rank Blasphemy and Disloyalty, and that with the Warrant and Confidence of a Divine Authority. The Discourse is made up of such lewd and unaccountable Principles, that should all the Impostors in the World, nay all the Powers of Darkness club together to contrive a compleater Doctrine of Religious Falshood and Immorality, they could never out-do its Horrour and Wickedness. And now if such unavoidable Arguments as these may be called *Personal Reflections*, or if such *Personal Reflections* may be thought disingenuous, there is then no remedy but it must be granted that *J. O.* has had somewhat harder measure than was necessary: if not, I hope it is no Offence against the Rules of Candour or Good Manners for an Honest Man to impeach a Malefactor, especially when he is forced to it in defence of his own Honour and Reputation.

If there be any other sharp words in any other Paragraphs of his Adversaries Discourse, of which he complains under his old common place of Railing; to that I can say no more, than to inform them, that there is some little difference between Railing and just Reproofs; and to challenge them to specify one tart and severe Expression, that the Argument will not only bear, but require; otherwise I am apt to believe, by the example of all the most Classcal of Antient and Modern Professors of Controversie, it is no very foul play nor Language to discover palpable Forgeries, affected Mistakes, thick Contradictions, and shameless Impertinencies. If it is, then I must be so ingenuous as to confess, that his Adversary



sary is one of the most unmerciful and uncleanly Writers that ever pretended to good Nature or good Manners. But when a bold Scribler shall dare to impose upon the World with the most enormous and ungrounded Falsifications, I think it is altogether as eloquent, and as civil too, plainly to tell him, (as that Author has done) in blunt and downright English, that they are impudent and inexcusable Falshoods, as tamely to say, Verily, verily, forsooth you not say Troth. And there lies the vehemence and cruelty of his Stile, in insulting over such notorious and unpalliable Tricks of Dishonesty. No invectives can be sharp enough to reprove meer and affected Calumny; and had he had any appearance of pretence either to excuse or to alleviate his Mistakes, he might have called for Quarter, and challenged some Mercy: but when he shall load an Honest Man that never provoked, no, nor rival'd him, with such black and horrid slanders, he Outlaws himself to all the Claims and Priviledges of Civility. A wilful and convicted Forger, is every where lookt upon as an open and declared Enemy to the common Rights of Humanity. And yet this Mans Malice is sadly aggravated by his Boldness: for had he accused his Adversary of Treasonable Words, or suborned a Professor of Villany, to impeach him of Popish Plots against the State, (provided he were not so unhappy as to swear he saw him take the Sacrament upon it in the Conclave at *Rome*, at the very same instant of time, when five hundred Persons of an unblemisht and unsuspected Reputation are able and ready to depose that he was engaged in publick

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Employment at *London* : ) I say, had he revenged himself of his Adversary thus, it would have abated of the Impudence, though not of the Malice of his Forgery. For Words once spoken, vanish into the empty Air, and are never after to be produced in Court to clear a Mans Reputation : but when he shall charge him ( as he has often done ) with nothing less or more than only Blasphemy, and then think to make good his Charge by forging words that may be so easily confuted by legible Black and White ; that, I say again is Confidence beyond all Example, and above all Imitation.

And then as for any other Passages that they complain of under the *Title* of Arrogance and Contempt ; I can and will say no more to them, than that it is a sad Unhappiness to have to do with such an unreasonable sort of People ; when it is impossible to make a just Representation of the folly of their Pretences, without upbraiding it : No Argument in so palpable a Cause can be duly urged to its proper Head, without some Satyr and Invective ; so far is it from being any excess of temper, that 'tis downright Dulness and want of Wit, not to expose their Persons whilst we confute their Principles : for how is it to be avoided, but that such Men must appear contemptible to all Mankind, that have so little Wit to believe, or so much Confidence to maintain such monstrous and thick Absurdities ? So that they plainly owe all the Disdain they complain of, to themselves, and the Nature of their Cause ; and if their Talkings be so wretchedly trifling as they are proved to be, they can never be scorned too much for disturbing

a Settled Church to so little, to no purpose. So that all the severity of that Discourse, how stern soever it may appear, results purely from the Nature of the Argument, and not from any peculiar fierceness of Expression : And if that Authors Style may to any seem more unmerciful than that of some of his Neighbours, I think he need only desire those Persons to consider, whether they can find any other Ground for their so thinking, than that he may possibly have pursued their Pretences a little more closely and severely to the last and most lamentable Issue of their Folly.

And yet after all this needless Apology, beside what that Author himself has made in his own behalf, more than became him; had *J. O.* been treated as rudely and unmercifully as 'tis pretended, yet it can never be pretended that he was treated any worse than he deserved : for he is a Person of such a pernicious Temper, of such a sworn Insolence, of such a restless and implacable Spirit, of such a sworn and inveterate Hatred to the present Government of Church and State, that he ought, without Ceremony or fear of Incivility, to be pursued as the greatest Pest and most dangerous Enemy of the Common-wealth; and whoever wishes well to his Country, can never do it greater service, then by beating down the Interest and Reputation of such Sons of *Belial*. Had he ever given us any Symptoms of Modesty or Remorse for his old Impostures; would he have been true to his own Doctrine of wheeling about with Providence; would he but deign to give any Engagements of Loyalty and Allegiance, only whilst it is  
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in fashion and reputation, and acknowledge his good old Principles to have become wicked and abominable, because they are now, and so long have been disowned by Providential Revolutions: Nay, did he not give us manifest Tokens of Rage and Indignation at the disappointment of his former Designs; did he not employ all his Industry to discompose our present Settlement; did he not make it his business in private, and (as far as he dares) in publick to keep up the old Schism, and to keep back the People from returning to Peace and Sobriety; did he not train up Nurslings of the Cause in Principles of Enthusiasm and Sedition; did he not alwayes thrust forward to appear in the Head of the Mutiny; did he not set up his Flag of Defiance against the Church of *England*, and bestir himself with all his Zeal and Power against all Endeavours of Peace and Reconciliation; did he not enflame and exasperate the Minds of his Disciples, against the Establish'd way of Worship and Discipline, and chuse rather than see it perfectly settled, to let loose Antichrist, and call in the Turk: in a word, did he not shew himself past all hopes of Reformation, by his incorrigible Boldness and Confidence, he might be allowed some Grains of Mercy and Tenderneſs. But if he be a Person of such a gangren'd Temper and Malignant Spirit, no body that is not concerned and involved in the same guilt himself, can ever be concerned to have such a Cairiff spared. Especially when by his Zeal and Pragmaticalness he has advanced himself to some considerable Power and Reputation with his Party; in so much that

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great Numbers of silly People run greedily into Schismatical courses for no other reason than because *I. O.* steers and drives them. He is (to his great content) become the Head of the Faction, and the Oracle of the separate Churches; and is consulted in all Cases of Conscience, and in all Projects of Anarchy; and his bare Authority and Nod, is to the Disciples a satisfactory Determination of all Enquiries. And if it be so, it is not only fit, but necessary to take down such an aspiring Mind from its height and loftiness, to take off all his demure and hypocritical Disguises, and to shew him to the deluded People in his own Colours; and if it be possible to disabuse them, by letting them see that the only thing that lies at the bottom of all his *Tumultuatingness* of Spirit, is Pride and Ambition. I ever had so good an Opinion of the well-meaning of the Vulgar sort, that I am confident great Multitudes would quickly return to themselves and to their Duty, did they but see into the Dishonesty of their Leaders, and into the Designs of their Practices: and I can scarce judge so severely of any Member of his own Rendevouz, as to believe he would ever have entrusted his Soul and its Eternal Interest to his Conduct, had he but understood the Rankness of his Blasphemies against the Divine Providence. And that is one of the chiefest Arts they make use of to keep their People fast to their Communion, *viz.* To bar up their Minds against all ways of being undeceived; if they do but light upon a Book that reflects upon their Reputation, it is immediately wrested out of their hands; and they are frightened from



from perusing it, because (as they inform them) it is stuff'd with nothing but Railing, and Wicked, and Ungodly Opinions. But were they so hardy as, notwithstanding their frightful Tales, to examine and judge impartially, it is not to be doubted but that their Conventicles would quickly moulder away, if they did not suddenly vanish and disappear: so that at last nothing will be found more serviceable towards the cure of our Schisms and Divisions, than to deal plainly and sincerely with the People, in acquainting them with the Blasphemous Doctrines and Seditious Practices of these *Achitophels*.

And therefore I would advise *I. O.* for the future, to forbear all Publick Attempts against the Church; and if he will not, he will find all the Rebuke he has hitherto suffered, to be but the beginnings of his sorrows, and will be brought to the Sledge oftner than he is aware of: for if he be not taken down with open and continual Disgraces, his Pride will quickly grow raging and insupportable. I know he will complain of this as the most intemperate Language that was ever poured upon him by any Adversary; but 'tis no matter for that, as long as I know them, and have proved them to be Words of Truth and Sobriety: they proceed not from Passion or Revenge, but from an upright and composed Mind, that upon mature Judgment chuses this way of procedure as most proper and rational against such an enormous and irreclaimable Offender. I have not skill enough in the Tricks of Hypocrisie, to protest my Friendship and Charity to my Enemies in the coarsest

coardest Expressions of Rancour and Bitterness; as this meek-spirited Man always does, with heaping up all the Recriminations that ( he tells us ) he might, but will not retort; and so in one breath vents his Malice, and boasts his Charity; and were it not for this demure way of darting his Revenge, it is manifest from the Genius of his Mind and Writings, that death it self would scarce be more disgustful, than an hearty forgiveness, otherwise he would not alwayes issue out his Pardons with such spiteful and stabbing Intimations. But for my own part, I love nothing more than a frank and an open Integrity, and endeavour nothing more than to deal clearly and undisguisedly with all Men; and therefore having plainly enough told him his own, and nothing but his own as to his Principles, I need not to protest my unfeigned Love and Charity towards his Person; I am too well assured of the Uprightness of my Purposes, to condescend to such faint and mis-giving Expressions; for it is nothing else but a diffidence of their own Sincerity, that puts Men upon such needless Appeals and Protestations. And therefore in stead of that, I shall only add, That I do not in the least tax his private Conversation; and (for any thing I ever will know, for I scorn ever to enquire ) he may live as becomes a good and an honest Man among his Neighbours and Acquaintance: the only thing I Lay to his Charge, is his insolent and unpardonable Behaviour towards the Publick; and 'tis purely for the sake, and in the behalf of that, that I account with him so severely for his old Arrears.

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Which yet I should willingly have spared, (so tender am I of the Laws of Good Nature and Civility, even towards all that have forfeited their Right in them) could I ever have discovered the least appearance of Integrity either in his Writings or Actions, or the least tokens of Repentance for his former Crimes, or the least ground of hope for his future Reformation: but when nothing appears but reprobate Hardness and Impenitence, and an obstinate persisting in his old Rancour, his case is desperate; and when Men are past Grace, they are past Mercy too.

And thus having done him Right, and his Pamphlet Reason, and prevented the Design of escaping the Disgrace of his Overthrow, by sending abroad New Challenges before he had discharged himself of his old Engagements; it is high time to return to the Argument, upon which I was entering, when he came in my way to divert me, viz.

*To consider what likelihood, or how much Danger there is of the Return of Popery into this Nation.*

For my own part, I know none, but the Non-conformists boisterous and unreasonable Opposition to the Church of *England*; for if ever that be Re-erected, it must be upon the Ruines of this; as long as this stands in Power and Reputation, it will easily beat back and baffle all the Attempts of *Rome*, and all its Adherents. Our Reformation

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is Establish'd upon such unblameable Grounds and Principles, that all the Learning and Wit of our Adversaries was never able to fasten any Reproach or Dishonour upon the Constitution it self, and next to the Puritan Cause, there was never any so unequally managed as the Controversie between us and the Romanists; their most plausible Reasonings are evidently no better than little Tricks and Sophisms, and seem intended by themselves rather to abuse the Simple, than to satisfy the Wise: in so much that it is very hardly credible that those Persons who have lately appeared in the Cause, can notwithstanding all their seeming Zeal and Earnestness, be really in good earnest in their Pretences; but 'tis somewhat more wonderful, that they should have the Confidence to suppose the World should be so simple as to think them so, when they can boast such idle talk for Demonstration, as themselves (unless their Skulls are stuff'd with Mud and Saw-dust) cannot but know to be meer Trifling, and arrant Sophistry. And no wonder, for every Cause must be defended as it can; their Innovations are so undeniable, and the Design of our Reformation so apparently Apostolical, that those People must needs argue at a strangely wilde rate, that will be Demonstrating against Experience and Ocular Inspection; and nothing could preserve them from being his'd out of the Pit, but that they are extreemly confident, and most Readers sufficiently ignorant: so that the Church of *England* may safely defie all their Opposition, she does not stand upon such trembling Foundations as to be thrust down with Bullrush-

Bullrush-spears, with sure Footings, and Oral Traditions, with Labyrinths and Castles in the Air. If there be any danger from them, it lies more remote and out of view; and if ever they get any Ground or Advantage of us, they will be bound to make their Acknowledgements to the Puritans and the strength of their Assistance. Not that these are a whit more considerable and dead-doing Enemy than the other; they are Triflers beyond contempt; and when they have in their mighty Zeal done their poor utmost, and spent all their Ammunition, a Man must be very sple-netick that can refrain from Laughing at the folly and the childishness of their Attempts. No, their strength lies in other Weapons, and their danger arises from other Interests; their Faction may be made use of as Instruments to dissolve and unravel the establish'd frame of things, but they can never be able to set up any of their own Models, and crazy Fancies in lieu of it; they are too humorous and extravagant, ever to be reduced to practice; a little Experience quickly brought them all into the scorn and contempt of the common People; and it would be a pleasant spectacle to see either the Classical or the Congregational Discipline Establish'd by Authority. But, alas! they are only excellent at their old Destruction-Work; and beside that, their Conceits are too freakish to be ever settled upon any lasting bottom; they will alwayes be supplanting each other by their mutual Squabbles and Animosities; so that though they can never compass their own giddy Designs, yet by their perpetual and restless Opposition to the



Church, they may possibly be the occasion of its utter Ruine and Dissolution; and by that Change may probably make way for the Introduction of Popery: And this is most likely to be effected by these Means, and upon these Accounts.

I. By creating Disorders and Disturbances in the State: For the present Fanaticks are so little Friends to the present Government, that their Enmity to that is one of the main Grounds of their Quarrel to the Church. They are generally fermented with a Republican Leven, and are saln out with Monarchy it self, as one of the greatest Instruments and Supports of Antichrist; and no Liberty with them either of the Subject or of Conscience, but in a Common-wealth; and that is a mighty piece of their Zeal and their Project to reform the Government of Church and State to the Platform of the Low-Countries. 'Tis the Good Old Cause that is the strongest Band and Endearment of the present Schism; and the greatest Agents in and for Conventicles, are Officers and Chaplains of the old Army. And the warmest and most zealous of them, such as have given the World no great ground to suspect, either from their profess'd Principles or open Practices, that they have the least Concern or Tenderness for Religion. But this is the only plausible Device that is left them, to rally and rendezvous the People of God into a Body by themselves, and distinct from the rest of the Nation; and so keep up a Party alwayes ready and prepared for their Purposes; that if ever they may gain any hopes or advantages

ges of recovering the Kings Power, or the Bishops Lands, (for confident Men despair of nothing) they may play the Holy Brotherhood upon Demands and Attempts either of the old or some other new thorough-godly Reformation, and enrage their Fiery Spirits against the Abominations and Idolatries of the Whore and Antichrist. Though the danger here is not very formidable, because Fanaticisme it self is so much worn into Contempt, (unless among the meer Rabble) that 'tis never likely to gather strength enough to grapple with the Royal Power; but yet whatsoever Power it has, (if it have any) lies in the Old Army and the Old Cause. And if we observe the true Patriots of the *Godly Party* in every County, we shall find them generally such Persons as were never much concerned to give his Majesty any great assurance of their Loyalty and Allegiance; and there are very few (if any) of any considerable Interest or Estate among them, that was not raised by Plunder and Sequestration: so that the Chiefs of the Party are only the Remainders of the old Rebellion, and the Republican Faction, and such as profess no great kindness to Monarchy or Sovereign Princes. These that are so stein'd with Guilt and Disloyalty, are they that are every where so zealous to make their Cabals of Zeal, and their Musters of Reformation, or at least to keep up the Cause and themselves above despair, by keeping up a factious and discontented Party, that, if ever opportunity should favour them, may have Strength and Interest enough to act over their Old Designs of *ZEAL* and *REFOR-*

*MATION.* Now at present it is the Way and the Wisdom of these Men to bend all their Forces against the Ecclesiastick State, not only to disguise their Intentions, but to remove the main hindrance of their Designs.

For 'tis the Church that is the best part of every Common wealth; and when all Projects are tried, Religion is the best Security of Peace and Obedience: The Power of Princes would be but a very precarious thing, without the Assistance of Ecclesiasticks, and all Government does and must owe its quiet and continuance to the Churches Patronage; 'tis the Authority that has over the Consciences of Subjects, that chiefly keeps the Crown upon the Princes Head, and were it not for the Restraints of Conscience, that are tied on by the Hands of the Priest, and the Laws of Religion, Man would be a monstrously wild and ungovernable Creature. For though the World be kept in some tolerable Order, notwithstanding there are too many Persons in it of Atheistical and Irreligious Principles, yet of all Subjects these are the most dangerous and disloyal, because 'tis impossible to bring them under any effectual Engagements of Duty and Allegiance; and hence it is that all Seditions and Treasons are headed and managed by such Leaders: At least, though they are not able to do so very much mischief, because their Parry is not very considerable; yet were all Mankind of their Humour and Perswasion, nothing could be more insecure and destitute of help than the Condition of Princes, because no Man according to their Principles could be so foolish

lish as to think himself any way obliged to venture Life and Fortune for the sake of their Interest; and whenever they are attempted, Subjects would be determined as to their Loyalty by the chance of Success, and not by any antecedent Obligations; and whenever the Princes Affairs were brought in to any straight or danger, they must leave him to shift for himself, and revolt to an Usurper for their own Safety and Interest. But those only are Loyal Subjects, and true Friends and Servants to the Establish'd Government, that think it their Duty to adhere to their Prince in all Fortunes, and to assist and serve him against all Enemies; and 'tis their Numbers every where that keep the World in that little order and security that it enjoys: for beside the useful and advantageous Offices that they do to the Crown by their own immediate Service, 'tis their known and sworn Fidelity that in a great Measure keeps back wicked and seditious Men from attempting it too lightly. Every aspiring Mind, or neglected Grandee, would be presently venturing at the Throne, if it stood naked and unguarded of the Assurances of Loyalty: But when they are assured, that howsoever their Designs may succeed, that there is so strong a Party unalterably resolved to make Head against them and all their Attempts, 'tis that that chiefly makes such Projects and Practices not so very frequent or easie. Now 'tis nothing but Conscience and Religion that can awe the Minds of Men to any sense of this Duty, and they ever are, and ever must be Govern'd by *Ecclesiasticks*; other Persons may tamper with them, and inveigle

some stragling People, but still the main Body of a Nation, and especially the sober part of it, will chuse to submit themselves to their Conduct, whose publick Profession it is to guide Souls, and instruct Consciences: so that to them, and the discharge of their Duty, do all Princes plainly owe the main Strength and Security of their Government. This Obligation of kindness to the *Ecclesiastical State*, is common to all Civil States; and so much as they discountenance the Power and Reputation of the Church, so much do they disadvantage the Interest of their own Authority. But this reason of State is of greater force and more peculiar usefulness in reference to the present Constitution of the Kingdom of *England*.

The Nation is manifestly divided into two opposite Parties, the Church of *England*, and the Body of the Nonconformists: The former whereof is the greatest Example of Loyalty, that perhaps ever appeared in the Christian World. Its Clergy are the most Zealous Assertours of the Rights of Princes; they have all along undauntedly maintain'd their Supremacy against all Assaults and Invasions, they have possess'd the Peoples Consciences with a Religious Awe and Reverence of Government; they have restrained them from all Attempts of Rebellion, or of taking up Armes upon any Pretence whatsoever, under the greatest and most dreadful Penalties, they have secured them from being abused with the Impostors of Zeal and Superstition, and have carefully prevented all the Shifts and excuses of Disobedience; and after they have made Subjection a prime and indispensable



dispensable Duty, they do not evacuate the Efficacy of their Doctrine by juggling Reserves and Limitations. And thus are the People train'd up in a Conscience of their Loyalty, and take it in together with their Religion, and are as strongly principled against the hateful sin of Rebellion, as against Witchcraft or Idolatry. And of this our Princes have had sufficient proof and experience ever since the Reformation. They have ever found all their Subjects of the Communion of the Church of *England* modest and peaceable, and were never troubled with Disputes and Remonstrances, Plots and Disturbances from any of her Friends. And when Rebellion broke forth, and the Royal Power was invaded and oppress'd, with what Zeal and Devotion did they appear in its defence, and for its Recovery? And what Numbers sacrificed Lives and Fortunes out of meer sense of Duty and Allegiance? For though it is not to be doubted, but that some might engage themselves in the Royal Cause for other ends, yet 'tis manifest from too many sad Circumstances, that the true and hearty Sons of the Church were act'd by Principles of Conscience and Religion; and whilst others might be bought over by the Rebels and Usurpers, no temptation could prevail upon their Minds: but they were constant and impregnable in all Conditions. They forsake their Prince! You must first force them to renounce their Faith; their Loyalty stands upon their Religion, and they were Martyrs as well as Souldiers for his Cause, and in his Service. This is the peculiar Genius, and these the distinguishing *Principles* of the Church

Church of *England*; and as far as they are admitted into the Minds of Men, so far do they work in them this religious and awful Regard toward Sovereign Princes. And though sometimes it may so fall out, that they may have other reasons and Motives to determine them to their Loyalty, yet there are no Enforcements so powerful and irresistible as Convictions of Conscience: All others may and often do fail, but this never can.

But now as for the dissenting *Party*, their *Religion* spends it self another way; their *PREACHERS* fill the peoples heads with *WIND* and *PHRASES*, possess their Fancies with Dreams and Visions, and spend most of their *PULPIT-SWEAT* in making a *NOISE* about Faith, Communion with God, Attendance upon Ordinances, that (as they manage them) with some other Fluttering and *ROMANTICK STORIES*, serve only to appease their Natural Sense of Religion, and to stroak them into a very civil and kind Opinion of themselves. But as for the Duty of Respect and Obedience to Superiours. (being a Paultry Moral Vertue) it is a Topick that has very little or no place among their *Cases of Conscience*; and though the Scripture be so very plain and pregnant in this Article, and abounds with so many clear and expresse Determinations of the indispenableness of the Duty, yet they can rarely find either a Text or an Occasion (as many as there are of both) to discourse it in their *Pulpits*, and recommend it to their people: And if at any time it so falls out that they cannot avoid it, they will make hard shift but before they have done

done they will be too cunning for their Text; for be that never so plain and positive, they will so over-reach and draw it in with Tricks and Distinctions, that before they part, it shall be perfectly wheel'd about to the Long Parliament side. They still *Preach* Obedience with so much Caution, and under so many Reserves, as utterly abates its Obligation; for they make the People so tender and timorous of their own Compliance, and so jealous of the Commands of their Superiours, that they are scarce more afraid of doing what God has expressly forbidden, than they are of what the Magistrate expressly requires; and they are taught to dispense with their Duty and Obedience towards their Governours, upon no greater or wiser *Pretence*, than that they only fear and suspect lest possibly their Commands should cross with the Divine Laws: And they are exhorted above all things to keep their Consciences (*i. e.* themselves) free from the Usurpation of all Humane Powers; that is in effect, they are forbidden to make any Conscience of Subjection to *Princes*; for 'tis only Conscience that is capable of the Obligation of Laws, so that if that be exempt, the whole Man is at Liberty. And how little sense they have of this Duty, or concern to discharge it, is very observable from their own most publick and solemn Devotions, where though they strain and wink hard for the largest and foulest Confessions of sins, and arraign themselves of all the Crimes they can think of, and rake together, whether they ever did or did not commit them: And withal, though most of them be pretty well concerned in the Guilt of this Wickedness, ( if a  
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Wickedness at all) yet it has no place in their Catalogues of Vice, and they never deign so much as to take notice of it to Almighty God, or to beg his pardon for it, and could never yet be prevailed upon so much as to acknowledge it, but among the Infirmities of his People; and that is a shrewd ground of suspicion when people that are, or would seem to be, so tender in all other Cases, are so sullen and insensible in this. Nay, (what is worse than all this) they instruct the people in all the Doctrines and Pretences of Disloyalty; for Rebellion never appears bare-faced, but always comes forth mask'd with popular and plausible Demands; now they furnish them with such Principles and Maxims, as will easily excuse all Disorders and Disobedience, such as the Preservation of the true Religion, and the Maintenance of their Fundamental Laws and Liberties, not against the Prince (by no means!) but against His evil Council. And whenever they have a Mind to make Trial of their Princes Patience or Courage, they are provided with Aphorisms of all sorts to warrant all the Pranks and Frolicks of the Experiment. This has been often enough, and from time to time represented to the Publick: but if we will not attend to other Mens Information, yet it is mad and wilful foolishness, if we will wink against our own smarting and dear-bought Experience; and yet that we must shamefully do, if we can put any Confidence in the Loyalty of these holy Men. For their *PRACTICES* have never shamed their *PRINCIPLES*; and though some of them are so modest as to excuse and deny their  
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their own Vertues, yet it must be confest that they have never failed to behave themselves as becomes the holy Brotherhood. They have (like the great *Hercules*) from their very Cradle laid hold upon all occasions to affront and grapple with the Royal Authority; they have alwayes been forward to dispute and to abate the Sovereign Prerogative, and industrious to raise Jealousies against the Government and the Integrity of their Prince. And our Princes have all along complained of those Disrespects and Abuses that have been put upon them by the Puritan Party and its Abettors, and have at length to some purpose felt the Kindness and Civility of these Right-godly and Religious Rebels.

This is the true and undeniable Character of the Leading Faction; and as for all the other Clans and Sub-divisions, they were meerly spawn'd out of the Presbyterian Disorders, and bred out of the very Dregs of their Rebellion, and were never distinguished from any other Parties of Men, but by their Confederated Zeal and Fierceness for the Republican Usurpation against Monarchy and C. S. and yet since his Majesties Restauration would never be provoked to make the least acknowledgements of their former Disloyalty, or to offer any Engagements of their future Allegiance. Now let us lay all this together, (and ten times as much more that I am forced to omit in haste) and then consider how peaceable such People are likely to prove that are first poisoned with such Principles of Anarchy and Sedition, and then managed by Leaders of such bloody and ambitious Designs.



**Designs.** The People themselves are of such a peevish and envious Humour, both from their Temper and their Principles, that no Government can ever please or oblige them; they are a sort of Creatures that love to lie at catch for Opportunities of discontent, and it is a satisfaction to their proud and peevish Minds if they can but affront their Superiours. This is the natural Genius of the Party, and the several Brotherhoods are made up of People of this Complexion, and Men Lift themselves into the separated and discontented Churches only to gratifie this snarling and waspish Humour.

- Pride and Ill-nature are the Fundamental Principles of all their Zeal; and they are rude and resistive to Authority, not alwayes out of disaffection, but out of a wanton and sullen Humour. 'Tis a mighty Ease to their Spleens to vent their Censures and Contempts upon their Superiours; nothing so much inclines them to Good-fellowship as bad News, it makes them gay and frolick, and is the only season of their Mirth and Jollity; and if it chance to prove a Story, they grow moody again, and return to their old precise and surly Humour. It is the Master-piece of their Wit to make Satyrical Remarques upon the *Gazets* and publick Narratives; and it is the greatest concern of their Zeal and Passion, to confute and discredit all Reports allowed of by Authority. This is so notorious in common Conversation, that His Majesty has been forced to check this sawcy and undurifull Demeanour by His Royal Proclamation, though they have been so long accustomed to it, that it is to be feared they

they are grown too headstrong & incorrigible to be awed into a more modest behaviour by threatnings of severity; and it will at last be found necessary to bridle their ungovern'd Tongues and Spirits with Pillories and Whipping-posts. For what can be more irksome and insufferable than to hear the Wisdom and Discretion of the State so lavishly and familiarly censured by every pert and conceited Mechanick? and yet that is their daily and perpetual Employment, to be bolting or hinting their Jealousies and irreverent Reflections upon the King and His Council, and their management of Affaires, in all places and in all Companies. And I appeal to every Mans experience, whether he ever heard one kind word from the mouth of one zealous Brother, except in one case since His Majesties Return; and am sure that the Observation of all sober Men will agree with my own, that nothing comes from them with so costly a difficulty as a poor seeming approbation of any publick proceedings. And they are now almost as free to bestow their good Words upon the *Pope* or the *Prelates* as upon the Civil Government. To this peevishness of their Humours, I might add the restlessness of their Minds, that is alwayes displeased with the settled frame of things, and that no Alterations can satisfie. If you condescend to their first Demands, you only encourage them to be making new Remonstrances; appease all their old Complaints; and they are immediately picking new Faults to be redressed. Their Reformation knows no limits, but their Projects grow and improve with their Success. They that at first only  
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request Indulgence, will, when strong enough, demand it; and if they succeed, they will then dispute Equality with the present frame of Government, and then in a while Superiority, and then at last they will refuse to grant the same Indulgence that themselves at first requested. Thus to mention no body else, *Knox* and his confederates first Petitioned the *Q. of Scots*, then threatned Her, then affronted Her, then Rebelled against Her, and then formally Deposed Her. And as Reformation alwayes begins at the Bishops and Clergy, so it rarely ends but with the Civil Magistrate. Innovation never stops at its first Proposals, but new Thoughts, and Projects, and Interests, perpetually arise out of new Events and Occurrences of Affaires; and as the work succeeds, it naturally improves into new *Parties* and *Principles*, till at length it out-grows it self. And it was scarce ever known, that Fanatick Zeal began to alter the present Settlement of the Church, that it ever ceased till it had involved State and all in Ruine and Confusion.

And now 'tis easie to imagine into what Freaks and Disorders People of such a Factious and hot-headed temper may be transported by the crafty Insinuations of proud or factious Male-contents: it is but whispering some confident Jealousie against the Government, and then upon any unlucky Conjunction of Affaires they naturally break out into Tumult and Rebellion; their Minds are alwayes prepared for Disturbance, and easily take Fire upon every Opportunity, and every Invitation. So that now the state of the Question is altered; the Controversie between us is not about Ecclesiastical

Ecclesiastical Laws and Forms of Discipline, (they have the least share in our Differences, and are rather meer *Pretences* than any serious *Causes* of Discontent ; ) but the Contest now, as it relates to the real Concernments of the Nation, is, Which shall prevail, Loyalty or Faction? Whether it be the Interest of the Prince, that Subjects should be Educated in a religious sense of their Duty to all Superiours, or whether in a dislike and disaffection to all Royal Dignity? or, Lastly, Whether such Preachers should be permitted the Liberty of making Profelytes, when all that are seduced into their Communion, are at the same time alienated from the Government, and Listed into a Combination against it? And yet these Men are so very foolish and presumptuous, as to flatter themselves and their Followers with hopes of his Majesties Conversion to their Party; and to suggest in their common and Coffee-House Discourses, his secret Contempt of Loyalty and the Church of *England*; as if he laughed at the Folly and Pedantry of all those that ventured Lives and Fortunes in his Service and for their Allegiance, and look'd upon them as shallow and empty People that understand neither themselves nor their Interest; but that those are the only shrewd and notable Men, and fit for the management of his Affairs, that had so much Wisdom and Dexterity, or (as it is in another Reading) so much Knavery and Hypocrisie as by right or wrong to work their own Advantage out of all Changes, to secure their Preferments in spite of all contradictory Oaths, and alwayes to light so luckily as to improve their

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fortunes by all turns, and grow great either by Rebellion or by Loyalty, (it is all one to them) as either of them luck'd to prosper, and scrupled not to flatter an impudent Usurper, nor to Betray or Murther their Lawful Sovereign, as Times, and Junctures of Affaires advised them. Bold Men! that can so cheaply and so daringly undervalue their Princes Honour and Ingenuity, and think him so void not only of all Principles of Vertue, but of common Sense, as to despise his best (his only) Friends for being honest Men and good Subjects. But this it is to shew the least Mercy or Tenderness to such proud and incorrigible Offenders, when they have so much Vanity and Self-conceit to overpresume all things to their own favour. Let the Government but think it seasonable at any time to Reprieve them from the Severity of the Laws, and they immediately start up into that Confidence, as to imagine themselves the only Darlings and Favourites of the State: Let but the Publick Rods be a little removed from their Backs, and they are presently full of Expectations to have them put into their hands: If they are not alwayes scourged and chastised, they will grow lawcy, and must by all means become Cronies to Kings and Princes. And yet this I must say in their behalf, they serve His Majesty no worse than they served God Almighty, for neither could he a little suspend the execution of his Justice upon them, (though they were such scandalous and refractory Delinquents against his Laws) but that must, past all doubt and controversie, declare him

of



of their Side , and for their Cause, and the Lord must needs walk sweetly with his own People in wayes of Plunder and Sequestration. But if that were enough to make them presume his Favour and Approbation, he has ( we may presume too ) done enough since to clear his own Providence , and dash their Confidence ; and they may assure themselves that His Majesty understands both Himself and them too well to be over-fond of their Friendship, or trust too confidently to their Goodwill: But if they will be making such ill use of his Mercy as to insult over, or to disrespect His Loyal Subjects, they will find to their own cost and shame, that he too can call them to their Songs upon *Sigionoth*, as well as Divine Providence: so that ( unless we will be guilty of a Jealousie as ungrounded and as unmannerly as their Presumption ) we may rest satisfied in the present Security of the Church of *England*, under the Protection of a Wise and a Gracious Prince ; especially when beside the impregnable Confidence that we have from his own inclinations, it is so manifest that he can never forsake it either in Honour or Interest. But should it ever so happen hereafter that any King of *England* should be prevailed with to deliver up the Church, He had at the same time as good resign up His Crown ; and the reason is already very plain, because there are none heartily Loyal to this, but those that are so to that ; when 'tis so notorious from Experience, that the Crown of *England* never had any Cordial Friends but the Lovers of, and Adherents to the Church-Interest ; and so evident from Mens Principles, that it never

shall have. And then what must become of that unhappy Prince, that should deliver it up to the Rage and Rapine of its and his implacable Enemies? He is in the very same forlorn condition, as if he were forced to flee from all his Friends to a Kirk-Army for Sanctuary and Protection : *i. e.* he is certainly Sold and Sacrificed.

II. The second way whereby the Fanatick Party may at last work the Ruine of the Church, is by the Assistance of Atheisme and Irreligion; Prophaness is in our dayes become as zealous and implacable a thing as Enthusiasm; and Men are not content barely to neglect all acknowledgement of Duty to their Creator, unless they may have the Liberty to affront and defie him too : They scorn to be abused themselves with the Tales and Legends of Knavish Priests, nor will they (*great Heroes!*) suffer the World to be imposed upon by their bold and insolent Impostures. It is not by any means to be endured to see such despicable Fellows insult over the free-born Minds and well-bred Understandings of Gentlemen, away with all their Superstitious Cheats and Fopperies; they will undertake to instruct Mankind in wiser and more Gentleman-like Principles. And thus are these Caitiffs become as fierce and malicious Enemies to all Settlement of the Church, as the most distempered and fiery sort of Fanaticks; and they will piece Interest with any Party to pluck down any Church-Faction that is uppermost, and are as brisk and forward at hammering Reformation-work, as the giddy and rascal Multitude; and  
rather

rather than the Cause should miscarry for want of Zeal, they themselves will not stick to turn Preachers of Sedition, nor ( when the People are enraged ) to lead them on to act it. The Atheists of former times, because they expected nothing in the Life to come, resolved without any farther trouble to enjoy all the Comforts of this; and therefore they never thrust themselves into Publick Cares and Concernes, but studied all the Arts of an idle, a jolly, and a pleasant Life; and minded nothing but Wine, and Love, and Poetry: But those of our Age are a sort of Devillish and Malitious Wretches, whose proud and arrogant Minds make them love Mischief for Mischiefs sake; they have so mean an opinion of other Men in comparison to themselves, that they treat them just after the same rate as we do Insects and Vermin; and will for the ostentation of their own Power and Greatness, sport themselves in those Miseries and Ruines they are able to draw upon the World, and will not stick to destroy Kingdoms, if it lie in their Power, only to gratifie their Insolence: And no wonder, when all the rankest Principles of Injustice and Ill-nature lie at the bottom of their Irreligion. They are taught in the first place, that they may and ought to use all the wayes of Fraud and Violence for the Advancement of their own Power and Safety; that the greater and more enormous Injuries they do to Mankind, the more are they fear'd, and that fear is their only security; and the result of all their Principles is, That every Wise Man will by any means consult his own Interest and Security,  
and

and that his Interest and Security consists chiefly in the preheminance of his Strength above other Men; so that the more he oppresses them, the more he acts up to the Laws of Nature, and Principles of Wisdom. And then being insolent as well as ill-natured, they care not what Mischiefs they do out of meer Humour and Wantonness; and the more extravagant they are in their Injuries and Oppressions, their Power is so much the more considerable; they scorn an ordinary Vice almost as much as to say their Prayers; but if they can invent any new and unheard-of Wickedness, that Vulgar Sinners have not the Wit to light upon, nor the Courage to venture at, that is an height of Bravery, and only fit to be attempted by Men of their Parts and Breeding: so that they love Mischief, if not altogether as the Devils do, for its own sake, yet at least (and that is almost as bad) out of Pride and Singularity; they cannot brook it to be inferiour to any Man in any thing that they are pleased to pretend to, and yet are they pleased to pretend to every thing. And from hence it is that they can be no real Friends to any Government, only because the Supremacy of Power did not happen to fall to their Share; and they can never have any hearty kindness for their Prince, though for no other reason than because He is their Superiour; a little affront or neglect from Him, shall disoblige them for ever: they are implacable in their revenge, and every slight displeasure immediately puts them upon nothing less than thoughts of Treason and Rebellion.

But

But the great Object of their Hatred and Indignation, is the Priestly Office; their proud Spirits cannot bear it to see such mean and contemptible Fellows brave it with so much Awe and Authority over the Minds of the People; but they are past all patience that they should dare to pretend to vie Wisdom with themselves, and undertake publickly to convict such mighty Wits of Folly and Ignorance, and prevail so far as to be able to expose them to popular Scorn and Infamy: for 'tis manifest that their Principles will never much take in the World, in that the generality of Men are not to be work't off from their natural sense of Religion; that ever did, and ever will keep the strongest Party in spite of all Opposition; and whoever attempts against it, must of necessity be run down with Reproach and Disgrace, and that transports them beyond all bounds, to be thus contemptuously kept under by ignorant and ill-bred Fops; and it becomes the great exercise of their Wit and their Drink to entertain the Company with pleasant Stories of Priests and Black-coats. This humour has prevail'd so far in our Age, beyond what it could ever arrive to in former times, that it is become in some degree Gentile and fashionable; every Man now has Wit and Pride enough to despise a Parson, and he is no *Vertuoso*, that does not in his common and Table-talk call and prove them Cheats and Impostors; and some Persons that one would think should have more Breeding or more Sobriety, affect the extravagance out of meer wantonness; and others that are no declared



**Enemies** to the Cause of Religion, are yet well enough content for other reasons to have its Officers kept low and despicable ; but for some reason or other they meet with disrespect enough on all hands. And now, though this ill usage signifies very little to those against whom it is intended, because it falls upon an Order of Men that are above its regard and resentment ; in that the Clergy of the Church of *England* know themselves far enough from being obnoxious to any contempt but what Sacrilege has made unavoidable ; and though we take them under all the Disadvantages that Plunder, and Robbery, and Reformation ( as some Men have managed it ) has brought upon them ; they are at this very time vastly the farthest off from being justly contemptible ( to mention no other Order or Profession of Men ) of any Clergy in the World ; the pre-eminence is so evident, that it clears the comparison from all possible suspicion of its being either proud or odious : But though this unkindness be able to do them so little harm, yet it falls very heavy in its mischievous Consequences upon the Publick. For all wise States have hitherto always given the deepest respect to the Presidents of the sacred Rites, and settled the greatest Privileges and Immunities upon the Church, as well for Reasons of State, as for the Ends of Devotion. In that no Government can support it self without the Assistance of Religion, and the assistance of Religion is ever proportioned to the Power and Interest of the Clergy ; its Esteem ( as it is in all other Arts, Sciences, and

Pro-

Professions) depends upon the Reputation of those, whose Office it is to dispense its Mysteries and Publick Solemnities; they have alwayes and every where found the same Fate, and the same Entertainment; so that to make the Priestly Order any way contemptible, is to enervate the force of Religion upon the Consciences of Subjects, and thereby to destroy the greatest Strength and most lasting Security of the Civil Government. So interwoven are the Cause of God and the Prince and the Priest, that no Man can be an Enemy to one, without Proclaiming Hostility to all. Is not this wise work then, and fit to be endured in a Christian-Commonwealth, for the witty People to be so much concerned to make the Profession of the Clergy vile and despicable? especially when this whole Design is at last founded upon no milder Supposition, than that Jesus Christ himself, is the great and leading Impostor: for if he were seriously vested with any Authority from Heaven, their Commission from him is too evident to be called into question: so that if the Power they claim by vertue of his Grant be forged and insignificant Usurpation, it is only because he abused the World with Tales and false Pretences to a Divine Authority, *i. e.* only because he was the lewdest and most profligate Impostor that ever appeared amongst Mankind. And this no doubt is a notable piece both of Policy and Good-manners, to be own'd, yes, or endured in a Christian-Commonwealth. But yet however passing by this horrid Blasphemy against our Blessed Saviour, and if our Religion were nothing else but (as all Religion

ligion is lately defined) the Belief of Tales publicly allowed, and the Priesthood only a Succession of Cheats and Juglers; yet after all this, they are and must be allowed necessary Instruments in the State to awe the common People into fear and Obedience, because nothing else can so effectually enslave them as the dread of invisible Powers, and the dismal Apprehensions of the World to come; and for this very reason, though there were no other, it is fit they should be allowed the same Honour and Respect as would be acknowledged their due if they were sincere and honest Men; because unless that be supposed, they can never bring that assistance that is absolutely necessary to the support of Government, and the preservation of Society. But so far are they from being allowed that Respect and Reputation that is necessary to the usefulness of their Function, that they are even Out-lawed from the common Rights of Justice and Humanity. One would wonder how People should so combine in such an inhumane and imprudent baseness, but that the reason is so very plain and obvious. The old Probity and Integrity of our Nation is fled and gone, and what remains of it, has taken Sanctuary in the Church and its Friends, that are assaulted by a Fanatick Rage on one hand, and a base natured Atheism on the other, and then no wonder if they are treated accordingly, when they are fallen into the hands of such Salvages and Cannibals. And in truth when I consider the temper of both these sorts of Men, that the one hates Peace, and the other hates Mankind, and withal some present

and

and some probable Circumstances of things, it were easie to represent to view a black and gloomy prospect of things : but it is to no purpose to affright our selves with distant Miseries, and it is better to leave the care of future Events to the Wisdom of Providence, *sufficient to the day is the evil thereof*; only let me desire thee, Reader, to consider whether that Nation be according to Humane Accounts likely to continue long in a firm and settled Condition of Peace, a great part of whose Inhabitants are tainted with such malignant Principles, as make them to delight in mischief and confusion. Atheism and Enthusiasm are apart and by themselves the most desperate and dangerous causes of Misery and Calamity to Mankind; but when they combine Interests and joyn Forces against a common Enemy, what Government can withstand their Fury, in that there is no Wickedness that is necessary to the carrying on the Cause, that one of them will not undertake, and be able to go through with? They are provided with all sorts of Pretences, and prepared for all kinds of Villanies; and if there should happen in their way any attempt so very horrid, that the Saints were for very shame obliged to boggle at it, there the bold and profest Sinners may advance and lead on the Party; and if on the contrary there be need of any Hypocritical Declarations or Remonstrances too demure for these bare-faced People to patronize, they must be subscribed and carryed on by the zealous and sanctified Ones: And thus when they combine together, there is no kind of hindrance that they may

may not easily overcome, nor of advantage that they may not as easily command. Their Union is like the mixture of Nitre and Charcoal, it carries all before it without Mercy or Resistance.

III. Especially if in the third place, it should ever so fall out, that crafty and Sacrilegious States-men should joyn themselves into the Confederacy. There are several sorts of these devouring Vermin, but the most dangerous (because the least honest) are the cowardly and self-designing Men, that in Publick Employments mind nothing but purely their own private Interest, and so that thrive, care not how much the Affairs of the Common-wealth run backward. All their Counsel is nothing but flattery, and they will not stick to exhort a Prince to undo himself, if it be in such wayes as are agreeable to his Vice or Humour. They will encourage and authorize the lawfulness of all his Practices; and if he have any ill Inclinations, they will recommend them for great and Princely Qualities, and assist them too by the meanest and most dishonourable Services. They will debauch his Mind with such Principles as will allow him to do the most dishonest and unworthy things without shame or remorse of Conscience; they will set him at liberty from all the Restraints of Religion, and prepossess his Mind against all the Counsels of Priests, and not suffer him to be imposed upon with their Impostures and juggling Pretences; neither is it fit for a Sovereign Prince to think himself obliged by the Laws of good or evil; Truth, and Justice,  
and



and Honesty, and every thing must give place to the Publick Weal; and when the Safety or the Interest of the Crown requires it, then breach of Faith is not Falshood, nor to slay the Innocent, Murther. It is not for Kings to submit themselves to the Pedantry of the Laws, nor are States to be Govern'd by scruples of Credit or Conscience; Convenience is, and ever was the only Rule of Policy; and you may violate your Word or your Oath for Reasons of State, all the wisest and all the greatest Princes in the World have ever done it before you. None but ignorant and unexperienc'd Book-men would ever go about to tie the Management of State-Affairs to the strict Rules of Morality. Alas! they understand not the nature and the difficulty of Government, they never observed the rise and decays of Empires, nor ever weigh'd all the Circumstances and Possibilities of things, and from hence it is that they prescribe such impracticable Methods of Policy, and are so desperately silly as in many cases to require Princes rather to hazard their Crowns, than to lose their Reputations. No, it is for Subjects to do as they ought, but for Sovereigns as they please. Nay, (what is more unhappy than all this) these false Pretenders to Policy are forced in their own defence to whisper in their Princes Ear such Maxims and Propositions, as directly undermine, or at least undervalue all Principles of Government. They instruct him to despise his own Authority, and to resolve all Sovereign Power rather into Chance and Fortune, than any Institution of the Divine Providence. And hereby they roundly  
cancel

cancel all Duties and Obligations of Allegiance; and allow no other Ties of Fidelity upon Subjects than present Interest and Preferment; that are always as effectual under a prosperous Usurper, as they are or can be under a Lawful Prince; and then if there either does, or ever has hapned any Competition of that kind, they only are to be look'd upon as the Men of Shrewdness and Understanding, that know how to temporize, and tack about neatly with all Turns of Affairs: whilst all others that make Conscience of their Loyalty, and have or are ready to venture Lives and Fortunes in defence of the Rightful and Hereditary Claim, shall be marked out as shallow People, that understand not the true Wisdom and Interest of Humane Nature. They Govern a Nation! Poor Souls! they have not Wit enough to Govern themselves, and to manage their own little Concerns. They are likely to give their Prince wonderful Advice for the Advancement of His Prerogative, that have so little reach to consult or consider the improvement of their own private Estates. Take them to your Council, and they will be perpetually troubling your Head, and entangling your Affairs with Cases of Conscience; they shall endanger your Safety to preserve your Honour, and hazard your Crown for a pedantick Word; and when you might easily disengage your self from any Streights or Difficulties, only by making bold with your Word, or perhaps forgetting an Oath or so, you must rather chuse by their Maxims of State to perish under them, than make (as they call it) a dishonest or dishonourable escape: and  
all

all the reward you shall have to compensate your Misfortune, shall be perchance that a few Churchmen and such like People shall cry you up for a Saint or a Martyr, whilst all Men that have any Brains or Breeding shall pity your Softness and Simplicity. It becomes not Men of Wit to be over-awed with these old Grandame Stories of Honesty and Conscience: they are fit Tales to abuse the Rabble into Servitude, but Interest of State is the only Rule of Princes, and they are to know no other Cases of Conscience, but Maxims of Italian Policy, nor to employ any other Persons in State-Affairs, but such as are able to go thorow with all Undertakings, and such as will never scruple the Lawfulness of any Action so it be but expedient. And the last result of all their Wisdom is, that they would perswade their Prince, that none are fit to be employed but only such as are not fit to be trusted, such as have set themselves at Liberty from all Principles and Pretences of Honesty, and are as ready to betray their Prince for their own Interest, as they are to oppress and abuse his Subjects for his. And by these and the like Suggestions, if they chance to take, they quickly run the Common-wealth into woful Streights and Distresses, and then there is no way to maintain their former Practices, but by proceeding on to farther Enormities, till at last they are forced to support their Government by Rapine and Sacriledge. There have been sufficient numbers of these People at all times in all Princes Courts; so that though their Doctrine does not alwayes reign, yet it is alwayes contending for  
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Superiority with the Rules of Honour and Ver-  
tue.

Now 'tis none of my business, and but little to my purpose to upbraid the folly of these shuffling and half-witted Principles, and to shew that (when all tricks are tried) there is no lasting Wisdom or Policy beside true and generous Honesty: for though Falshood and Cunning may make shift to subsist awile, yet it is soon discover'd, and then it is never after trusted: Reputation is one of the greatest Strengths and best Securities of Interest; and when that is gone, suspected Power is but a lamentable weak and tottering thing, it has no support beside it self, and all its pretended Allies are its real Enemies, and first or last it is entangled in such Streights and Embroilments, from which it can never be able to disengage it self but in violent and illegal wayes. And then the easiest and first Attempt of Oppression, is by Sacriledge and Church-Plunder. The Ecclesiastick Order are a tame and helpless sort of Men; and if you think good to invade their Propriety, they have no remedy to relieve themselves but Patience and a contented Poverty; and whenever Exigences of State require it, you may easily stop one Gap with their Endowments. This is so common and so natural, that it is alwayes the first Effect of ill Government, unless only in such places where Church-men have scrued up themselves to a Superiority or Equality of Interest with the Secular Power, and are by that means able to hold their own. It is true, the small Remainders of our Church-Revenues are pretty well secured,

ecured, not only by the slender Account they  
 would amount to, (for Sacrilege has already  
 devoured the whole Harvest, and has only scat-  
 tered a few Gleanings to the Church and Church-  
 men;) nor only by their dependance upon the  
 Crown, whereby His Majesty keeps the most con-  
 siderable Order of Men in the Common-wealth at  
 His Service, and that at no Charge; nor only be-  
 cause the Tribute that returns back to his Exche-  
 quer in First-Fruits, Tenths, &c. is so considera-  
 ble a Proportion of the Revenue, that their Sale  
 and Alienation would amount but to very little  
 more; for if ever they should be brought to Mar-  
 ket, they would go off at a very low Rate, and at  
 a very few years Purchase. It is possible they  
 may pretty well enrich the Buyer, or rather Ad-  
 venturer, but all the advantage the Seller can  
 ever gain by it, will be to alienate his perpetual  
 Inheritance, only to receive three or four years  
 Rent at one Payment, which is the very same  
 with the Providence of Fools, and the Policy of  
 Prodigals. But beside this security which the  
 Church has, as well as all other Beggars, that it is  
 not worth the Robbing; it has at present an im-  
 pregnable Affiance in the Wisdom, the Honour,  
 and the Piety of a Gracious Prince, that is not  
 capable of attending to such Counsels, should they  
 be suggested to him; though certainly no Man,  
 that is worthy to be admitted to His Majesties  
 favour or privacy, can be supposed so fool-hardy  
 or presumptuous as to offer such weak and disho-  
 nourable Advice to so wise and able a Prince: so

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that



that it is secure of Protection during his Life and Reign. But yet Princes are mortal, and we are sure (though we had no Text to vouch it) that they must die like Men; and then, if ever hereafter (and some time or other it must happen) the Crown should chance to settle upon a young and unexperienc'd Head, this is usually the first thing in which such Princes are abused by their Keepers and Guardians, and then the Church must by all means be reformed and new modelled; *i. e.* in Court-like Plundered or Demolish'd only to build great Houses for two or three Favourites or Flatterers. And now when this is done, there is nothing can bid so fair for the next turn as Popery, because (beside many other Reasons) there is nothing left to stand in Competition with it: for some publick and establish'd Religion the Kingdom must and will have; but when the Church of *England* is destroyed, it must either have that or none. For Fanaticism, howsoever useful it may be to the Designs of Rebels and Usurpers, is too untoward and intractable to be ever much doated upon by any settled Authority. And thus these extravagant People by the Assistance and under the Patronage of Rebellion, Atheism and Sacrilege, may possibly endanger a Change of Religion; and by being employed as Journey-men, or rather Tools to destroy the Church of *England*, may sooner than we are aware of, make a free and unobstructed passage for the return of Popery in Glory and Triumph. I know no other grounds of fear or danger from them, beside these already

dy mentioned, unless this may prove one at last, that by their wanton and unreasonable peevishness to the ingenuous and moderate Discipline of the Church of *England*, they give their Governours too much reason to suspect that they are never to be kept in order by a milder and more gentle Government than that of the Church of *Rome*, and force them at last to scourge them into better manners with the Briers and Thorns of their Discipline.

And thus (*Reader*) having sufficiently tired both thee and my self too, it is high time to request thy pardon for presenting thee with such a Rhapsody of hasty and huddled Thoughts: I have nothing to say in my own excuse, but that I never intended to have been so tedious; but so many warm and glowing Meditations started up in my way, as without much musing made my Heart burn, and the fire kindle; and that has heated me into all this wild and rambling Talk, (as some will be forward enough to call it) though I hope it is not altogether idle; and whether it be or be not, I have now neither leisure nor patience to examine; and therefore if thou meet with any passages that would have confest this for me, though I had kept my own Counsel, I can only cast my self upon thy Candour, and offer Security never to offend again in the like kind. And now after this, I have no other favour to request, than what concerns thee as much as my self, *viz.* To beg thy hearty Prayers and Endeavours for the  
Peace

Peace and Prosperity of the Church of *England*;  
 for when that is gone, it will be very hard to  
 find out another, with which, if thou art either  
 honest or wise, thou wilt be over-forward to  
 join Communion.

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